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13.—*Elements of Moral Philosophy; Analytical, Synthetical, and Practical.* By HUBBARD WINSLOW. New York: D. Appleton & Co. 1856. 12mo. pp. 480.

THIS is, so far as we know, a unique treatise, and enters on its sphere of service without a rival. It is “synthetical and practical,” much more than it is “analytical.” It for the most part shuns discussion, and, whenever possible, evades the ground for it. Yet it embraces a positive, clearly defined, and comprehensive system of ethics. The author’s aim is to elicit the facts of consciousness, and so to expand and interpret them as to make them cover the entire field of duty. Under this treatment intuition supersedes argument, and propositions, which could be reached only by weary and doubtful ratiocination, appear self-evident. Under every head, the coincidence of Christian morality with the deductions from consciousness is clearly indicated, yet never in such a way as to throw the burden of proof upon revelation, but, on the other hand, so as to derive from natural ethics a cumulative argument for the Divine origin of Christianity. As an educational text-book, this work will command a ready preference before others, where the object is to impress sound and systematized views of moral obligation, its basis and its scope, without reference to the history or polemics of the science. As to the general reader, we know of no other ethical treatise that can meet the wants of so large a public. The very simplicity of method and precision of style, which will commend it to the perusal of persons of limited culture, can only insure for it the higher appreciation from those who know how much easier it is to be obscure than to be perspicuous on subjects of abstract science.

14.—*The Imitation of Christ.* By THOMAS À KEMPIS. Rendered into English from the original Latin, by JOHN PAYNE. With an Introductory Essay, by THOMAS CHALMERS, D. D. Edited by HOWARD MALCOM, D. D. A new, improved Edition, with a Life of the Author, by C. ULLMAN, D. D. Boston: Gould and Lincoln. 1854. 24mo. pp. 283.

THERE seems here a needless array of “middle-men” between the mediæval saint and his American readers. What Dr. Malcom has done for the work does not distinctly appear; but whatever it is, his name is our warrant that it is well done. Dr. Chalmers’s Essay is an apology for the intense and seemingly exclusive importance attached by Thomas à Kempis to personal goodness, an importance which there is little danger of exaggerating in our day. The Scotch divine probably errs in ascribing to his author a latent assent to the dogma of